THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*"—I PETER 3: 15.

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THE GOSPEL IN HISTORIC PLACES.

ADDRESS BY GERMAN E. ELLSWORTH, PRESIDENT OF THE NORTHERN STATES MISSION, AT THE GENERAL CONFERENCE, APRIL 6, 1905.

WITH reference to the Northern States mission, I am proud to say that every Elder in the mission is doing his duty. The record of the past year is one that is going to require great labor to equal in the future. I have visited almost every Elder in the last two months, and they all desire to at least equal the record of the past year. In many parts of the mission we have wonderful openings. We have communications from people stating that the ministers have forsaken them because they are too poor to remunerate a good minister, and the poorer ones do not desire to visit them, so they have asked for our Elders to come and preach to them the Gospel. You remember that, at the last conference President Asahel H. Woodruff reported to you about the work in the little city of Robinson, Indiana, where they had baptized fifteen or sixteen individuals. We have added to that number, and since that time we have built a small church that will hold about one hundred and fifty persons, and it will be ready for dedication in a few weeks. Many of the people rejoice, and are glad that they have united in the faith of the Latter-day Saints.

We have in the last two months received letters from the northern part of Wisconsin, desiring our Elders to go through that part of the country and hold meetings in their schoolhouses; for, they say, they cannot afford to pay preachers that are only half as good as the Elders who come to them for nothing. Three weeks ago we sent two Elders into far-off Ashland, in the

northern part of Wisconsin; and, in that city, those two Elders arose and bore testimony, and thanked the Lord that they were sent to a place where our Elders had not been, so far as they knew; and they said that if there was another such point farther away they would thank the Lord if they could be sent there. A letter reached me yesterday in which I was told that those two Elders had a hard time for a few days to find an opening, but, through the mercy of the Lord, friends were raised up unto them, and in one week they held fifteen cottage meetings and sold seven copies of the Book of Mormon. Three weeks ago we held a conference in Monmouth, Illinois, of twenty-two Elders, and four lady missionaries, and I do not remember a time when the Spirit of the Lord rested upon the missionaries more powerfully than it did in that historic town. Hundreds of people came to hear the testimony of the Elders representing a people that were once driven from that state, and they were glad to receive them. Many said they would to God that our people had never been driven from that state, and they are looking with anxious eyes for the return of the Latter-day Saints to western Illinois. Editors of papers follow us up and ask questions concerning the probable coming back of the Latter-day Saints to that part of the country. The people in Nauvoo would gladly welcome the Saints there, to rebuild that city. Several months ago two Elders were sent to Carthage, and they were received very kindly. Sometimes I wonder that they were tolerated, for those two Elders, humble and young, stood upon the streets of Carthage, and, in the fervor of their souls, declared that the blood of the prophets slain in that city was crying from the ground to their heavenly Father. The people did not seem to be aroused with regard to their testimony until on Christmas Day, two ladies were baptized in the Mississippi river. When it was noised about, the ministers of the city and country united in the desire to drive the Elders out; but the officials told them it would not do. For two months past they have hardly had access to the homes of the people, because of this prejudice; but it is breaking down and they are visiting some of the honest in heart in that city, and children of Saints who remained behind there. One thing that causes me to rejoice that I am a Latter-day Saint, and that my parents and grandparents came to Utah with a body of the Saints, is the growth of faith in the young men and the young women in Zion. It is a sad sight to see the old people who did not have faith to gather with the Latter-day Saints, but remained in Illinois, or in Iowa. They have not the spirit of the Gospel; they have only about half the spirit of Americans. They live in obscurity and are practically unknown; whereas if they had gathered to Zion, and possessed the faith of the pioneers, they might have been brilliant men and women, known for good among their fellows. But through criticising the leaders of the Church in that day, and through their lack of faith, they have been lost to the Church. It is my firm belief that the people of to-day who are fighting our leaders will in a very few years be practically unknown. I often recall testimonies that were borne to me by apostates in California. I remember one man coming to me, and with tears in his eyes, requested me not to sing the songs of Zion in his house, because he could not stand it. When I asked him why he did not repent, he said that the spirit of repentance had never come to him in thirty years. I believe that men and

women in the Church to-day who are fighting Zion will lose the testimony, and it may never come back to them possibly in this life.

The Latter-day Saints in Chicago are thankful to the Lord for the goodly place they now possess in which to worship, and I bear witness that the means spent in Chicago for the obtaining of a beautiful house to worship in was well spent. There are a number of members of the Church who are students in Chicago, and they are proud to belong to that branch. They assist us in our work, and we feel thankful for the labors they have performed and for the support they have given us. I believe that they ought to be encouraged; for they have gone out to battle with the world. One young man came to me three months ago. He had not been attending our services, and he felt, possibly, that he was not of much consequence. He roomed with a strong-minded student, and thought he had so much work to do that he could not come and worship. After four months of isolation from the Church, by reading the many things that are written against us, he began to wonder if Zion was not astray. To-day, however, he feels better, having come under the influence of faithful students and Elders there.

In southern Illinois we have purchased another small church in which to worship, and the honest in heart, also the firm minded among them, are pleased to think that they are going to have an energetic, enterprising people live with them.

My brethren and sisters, I am glad to have the privilege of representing such a noble band of young men and young women as are the missionaries in the Northern States mission. I believe that their souls are filled with a desire to keep the commandments of the Lord, and to spread a knowledge of these commandments among their fellowmen. I have often thought, if the mothers could see their sons out there, perhaps knowing scarcely a passage of Scripture from memory, and reading the Bible, find that it sustains the teachings of their mothers, their hearts would rejoice to note how their minds broaden, and how their souls are filled with joy when they see that the Bible sustains the teachings they have received at their mother's knee, and in their Sunday schools, and other good places. Many of our young men are not as well acquainted with the Bible as they are with the fact that their mothers have taught them to believe in God, to repent and be baptized, and then to have hands laid upon them for the gift of the Holy Ghost. When they read about these principles they understand them, and instead of coming back weak in the faith, they return with their faith strengthened, and with the teachings of their parents confirmed by the doctrines of the Holy Scriptures.

My brethren and sisters, I pray that God will bless the Elders in our mission. We wish we had more to search out the honest in heart who desire to know concerning the great and glorious Gospel that has been restored in our days. I have a testimony that our Father in heaven is with Zion and her leaders. When but a small boy I had a testimony that our present leader was a man of God, and I have received additional testimony that God approves of his actions and is guiding him, together with those who have been called to direct the affairs of Zion. May God help us all to keep the testimony that we have, and to follow in the light that has come to Zion and her leaders, that we may not be lost sight of in the onward march of the work of God.

REVELATION.

AN ADDRESS BY DR. JAMES E. TALMAGE, DELIVERED BEFORE THE STUDENTS OF THE LATTER-DAY SAINTS' UNIVERSITY, SALT LAKE CITY, APRIL 12, 1905.

(*Concluded from page 326.*)

THE next strong argument or reason cited by this self-righteous preacher against the belief in revelation continued until the present time is this: "Such direct objective revelations are inconsistent with the universal character of Christianity," and therefore they cannot be given. The universal character of Christianity! What is Christianity? Christ never used the term; God has never used it as far as we know. It is a term coined by men and limited as to meaning by them. Christianity as this preacher defines it would not include the Church, the only Church that has the right to bear the name of Jesus Christ; and the universal character of this man-limited, man-bounded, man-mis-named system is inconsistent, we are told, with the continuation of revelation, and therefore God has not the power to reveal Himself any more.

"Special men were given this direct access to God in olden times"—these are his words; he emphasizes the blessed conditions of the past; "some as prophets, some as priests, some as apostles. No class of men have ever had any such prerogatives since the disciples who accompanied Jesus died." Where then did this preacher get his authority to minister in the name of God, if there have been no prophets, no priests, no apostles since the departure from earth of those ordained under the hands of Christ? What do you students of the word of God think of such alleged arguments put forth by a graduated divine, posing as an authorized teacher of the word, and as an officer in the kingdom of the Lord? No apostles, no priests, no prophets, have lived upon the earth since the apostles of Christ died, and yet this man and all others of the same cloth claim to confer blessings as priests empowered to officiate in the name of the Son of God. He goes further: "The prophets as direct revelators, the priests as direct mediators, and the apostles as direct witnesses, had no successors," but he qualifies that in this way: "Save in so far as every Christian may be prophet, priest, and witness." The men who held these titles of old were called of God, according to this man's own testimony, but now any Christian may be priest, prophet, or apostle, for we are an innumerable multitude, whereas of old there were so few. "Direct revelation was always the prerogative of special persons." Here again the preacher happens to tell a great truth, perhaps by accident, possibly by intent. "Direct revelation," he says, "was always the prerogative of special persons." Do you not raise your hands in acknowledgment of certain persons as prophets, seers and revelators in this day? "The light of the world," he continues, "as we walk in it now, shines for all." No special ones to-day, "All may read the Scriptures; all may pray; all may bear witness; all may have the assurance that they are the children of God." Yes, all may pray; all may have the assurance that they are the children of God in this day, but that isn't one of the prerogatives of one of these special persons to whom he refers. What about their authority to speak and administer as duly accredited representatives of

the Lord—the right to perform ordinances that would be respected and recognized in heaven? There are no such officers to-day, nor one in authority, he says, yet that same man comes forward and performs baptismal rites and marriages and other ceremonies, and claims to do it under the priestly authority that has come from God.

When I witness such perversions of argument, such misapplication of Scriptural truths by one who has taken his degree in divinity from the great colleges of the land, I thank God again and again that we as Latter-day Saints can worship without such a trained ministry. I would rather hear the one who has never been inside the doors of a college stand up and speak with an authority attested by the results of his ministrations—an authority that is honored of God—than to sit under the assumed dignity of one who has taken the honors of men, and one who, while professedly exercising a power of office, denies that it exists.

This preacher of inconsistencies then endeavors to point out that those who claim to be receiving revelation now are sadly mistaken for reasons aforesaid by him, and he remarks: "We still need the warning words of Jeremiah and Ezekiel," and here he begins to quote these words, and I want you to note them with care: "Woe unto the foolish prophets that follow their own spirit, and have seen nothing; set thy face against the daughters of thy people which prophecy out of their own heart. Behold I am against the prophets, said the Lord, that use their own tongues and say He saith."

Now if you can find that passage in the Bible I would like to know where; but I will tell you how to get it: First turn to the 13th chapter of Ezekiel and look at the third verse. Do not begin at the beginning of the verse. You have to begin nearer the middle, for the verse actually begins: "Thus saith the Lord God: Woe unto the foolish prophets," etc.

Now without even a capital letter to indicate by what slight means that fourteen verses were left out, the pretended quotation runs on; you will find some of it in the seventeenth verse; but do not begin at the beginning, and do not read to the end, because this is what the preacher says is there: "set thy face against the daughters of thy people which prophesy out of their own heart," but this is what Ezekiel wrote: "Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them."

But the preacher would have us believe that there should be no prophecy to-day, because God had set Himself against those who were falsely prophesying thousands of years ago. He told His true prophet to prophesy against those who—like this preacher, I fear—were speaking out of their own mouths without authority. But that does not end the quotation: "Behold, I am against the prophets, saith the Lord, that use their own tongues; and say He saith." But where do you find that? You have to go away back to the book of Jeremiah, twenty-third chapter and thirty-first verse. Read the context. The Lord seems to have become angry, and with good reason, against men who went about claiming authority to speak in His name. He says: "I am against them," and He sent His true prophets to rebuke them. But for the seriousness of this juggling with the Scriptures I would say that the position taken by this modern preacher who declares he can have no authority, and

yet claims to exercise it, is ludicrous in the extreme. Taking a fragment of a verse from one book, welding that on to another from a separate book, and presenting this as an argument against conditions existing many centuries later may be according to the teachings in divinity schools, but cannot be commended. I am reminded of a skeptic who was reproved by a minister. The latter tried to prove certain assertions by citing biblical evidence. Said the man: "I can prove anything from the Bible." The minister replied: "You can prove nothing that is wrong, my friend." "Why," returned the other, "if I follow your method of quoting Scripture I can prove that the Bible not only sanctions suicide, but recommends and urges every man to kill himself. I read in one place that Judas went out and hanged himself; in another, "Go thou and do likewise, and again, "What thou hast to do, do quickly."

Modern revelation, says our Salt Lake preacher, is impossible because it cannot be of use. It cannot accomplish what this preacher thinks it ought to accomplish, and so no modern revelation may be expected; preachers would have no use for it, and therefore it can't come.

Tell me, what would have been the verdict—what was the verdict of the priests and the populace in the days of the crucifixion? Did they not say: "Now we have got rid of Him. His work is all brought to naught. Now we know that His claims were not of God, because His life's work is proved to be of no use! We know now that He was an impostor because He has not succeeded in doing any good." What is the verdict of the centuries that have elapsed since that time? What is the verdict that will continue to be proclaimed as long as time shall last? An attempt is made to show that the Scriptures are in and of themselves ample; that they are the revelation of God to man, but that we never must expect one single truth to be added to them. "No new truth not to be found in the Scriptures or to be obtained otherwise than by direct communication with God, has been revealed to man." We claim to be living in a progressive age. What would you think if your professors should tell you that you would never learn any more in the field of sciences or in any of the branches in which you are interested. Do they tell you that it is no use for the astronomer to look out into space and study the heavens, because we know all about those things? because we never can learn anything more? All that you can do is to go into a private room, you do not need any instruments—simply go in and read the books that have been written in the past. Read what the astronomers say who lived upon the earth centuries ago. That is all you can do. It is no use for you to look for more truth. If you want to learn anything new you ought to have come upon the earth five hundred years ago to study chemistry, astronomy, and these things. Now you only need a quiet corner and a nice cool seat and a book,—nothing more.

Is this not a most serious condition? Is it so that in theology, the science that professes to deal with God and His ways, that in it alone there is no progression, because it is impossible for its students to progress further? While we live in expectation of new revelations of truth every day, in every other phase of human thought and department of human action, in the science that treats of God we may expect nothing new, because it is complete. Why is it that

the study of God and His ways was such a small undertaking that men compassed it completely and closed their finished volumes centuries ago, while in other studies it is quite different. We have not yet found out all about the worm that crawls; men are still working on that proposition. We have not learned all that is to be taught by the insects that flit through the air. We are still working to learn more about the weed that flowers in the corner of the garden. But God and His ways constitute so small a subject that the human race needed but a short time to learn all about it. I take it that this is no extreme application of this minister's line of argument. He admits the validity of the Scriptures of the past. There is nothing original in the method. I note that Satan was ready to quote from and extol the Scriptures of days that were ancient when Christ lived as a man. He only asks those who follow him to deny the living prophets; they may canonize the dead as much as they wish. He came to Christ and quoted Scripture that was then old; spoke of it with a sanctimonious air, and he went around telling the people that that man was an imposter, and that they ought to kill him. And this preacher is only repeating the contentions that have been made again and again. Do you remember when Christ Himself, the greatest revelation of God to man, tried to teach His doctrines to the people? They came to Him, they talked about Him; they plotted and conspired against Him. They said, in effect: "We are the disciples of Moses. We know that God spoke to Moses. That was a long time ago, but we do not want to have Him speaking to us now; and as for this fellow, we do not know who He is." And in that last sentence they told the truth, because to know Him is life eternal. There are many to whom revelation never comes—those whose ears are not in tune with the music of heaven. It is but noise to them. Their souls cannot respond to the waves of harmony. Those who never see the hand of God are the ones who have the motes and beams of prejudice in their eyes and can see nothing beyond the dust and the grime of earth. Yet, silence is vocal to the one who listens well; and there are those who have learned to know the voice of the Shepherd, they will hear him to-day as He has been heard in the past, calling to His sheep, and they will follow Him.

Electrical Cooking.—That cooking by means of electricity—or rather by means of electrically generated heat—has passed the experimental stage, is the belief of Day Allen Willey, who writes on the subject in *The Western Electrician.* He assures us that practically every form of cooking may now be done on the electric range, and that the only problem which remains to be solved is that of expense. He writes: "The housewife or cook can roast, broil, or fry the meats, stew the vegetables, bake the bread and biscuit, heat the dishes on which the viands are to be served, and prepare the various beverages without needing a pound of liquid or solid fuel. Thus the economy of space is apparent, for the clumsy and bulky firebox which the stove utilizing solid fuel must contain is unnecessary, and the room can be devoted to ovens or other receptacles. Consequently the necessary apparatus for a family can be condensed into a comparatively small room and the kitchen and pantry combined in one if desired.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 1, 1905.

EDITORIAL.

THE AUTHORITY OF THE LATTER-DAY SAINTS.

After pointing out, in last week's editorial, the weakness of all man-made churches, and comparing such organizations with the Church of Christ, it will now be in order to present in brief how the authority of God was restored to the earth, and how the Church had its beginning in these days.

On the 15th day of May, in the year 1829, Joseph Smith and Oliver Cowdery, while they were engaged in translating the Book of Mormon, went into the woods nearby Joseph's temporary home in Pennsylvania, to pray and ask the Lord regarding the doctrine of baptism for the remission of sins which they found mentioned in the plates which they were translating. While they were thus employed, a messenger from heaven descended in a cloud of light. He said he was John the Baptist, and that he acted under the direction of Peter, James, and John. Laying his hands upon Joseph and Oliver, the messenger said:

"Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

They were then instructed to baptize each other and to re-confirm the Priesthood upon each other, which they did.

Oliver Cowdery describes this event as follows:

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob upon this continent, it was easily to be seen, as the prophet said it would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked: Have men authority to administer in the name of Christ, who deny revelation, when *His* testimony is no less than the Spirit of Prophecy, and His religion based, built, and sustained by immediate revelations in all ages of the world, when He has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if

once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'Arise and be baptized.'

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the Gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions are groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard, we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'"

Shortly after this glorious manifestation, the Apostles Peter, James, and John came to Joseph and Oliver and ordained them to the higher or Melchisedek Priesthood. In this way was the Priesthood—the authority of God to preach the Gospel and to minister in its saving ordinances—restored again to the earth in our day; and upon this authority is based the Church of Jesus Christ of Latter-day Saints. Upon this rock it is founded—even upon the rock of new and continued revelations from God to man.

Joseph Smith did not conceive of the idea of founding a church through a reading of the Bible. Had he done so the Church of Jesus Christ of Latter-day Saints would not have been different from, and likely no better than the many churches and denominations of Christendom which men have formed by their varied interpretations of the Hebrew Scriptures. There were enough churches in the world whose foundations rested on naught but the dead letter, and so there was no need for one more sect of the same kind to add to the confusion which existed. What was needed was a new dispensation of the Gospel, a renewal of divine authority from the only source from which it can come, from the living presence of Jesus Christ and not from any book. The world was filled with "book religions," and now there was need of a religion which could live, if necessary, without paper, or pen, or ink—a Church in communication with the heavens, and receiving its authority and power from

God through the ministration of the Holy Ghost to living prophets and apostles.

And such a Church was organized in the year 1830. It exists to-day, growing in strength and power to save, ministering life and salvation to all who will believe and obey the Gospel of Christ. This is the message which the Elders of the Church are bearing to the world.

It will readily be seen, then, that the Church of Jesus Christ of Latter-day Saints is radically different from all other churches in Christendom. No other church claims such a foundation as this. No other church lays claim to any new revelation from God. No other church has the authority given to the apostles nineteen hundred years ago, no other Scriptures than those which were given to men in ages that have past. The distinction between the Latter-day Saints and all other churches is well defined. All cannot be right, and it is of more vital importance to the world to know this and to know which is right than the world seems to realize. God having spoken from the heavens in our day and organized a Church with apostles and prophets as of old, there is a most significant meaning to the fact, and the Lord will surely not excuse those who treat it lightly or wilfully close their ears and eyes to the truth.

N. A.

THE following amounts have been received for the Joseph and Hyrum Smith Memorial Fund: From the Scottish conference £1 8s 1d; from Norwich £1 7s 7d; from Leeds 5s.

Releases.—Elders W. Melvin Rich, of the Leeds conference, and William W. Hardy, of the Newcastle conference, are honorably released to return home June 9th. Elders Albert J. Jones, James M. Cottam, Joseph B. Roden, of the Grimsby conference, are honorably released to return home at their pleasure.

FROM THE MISSION FIELD.

District Meetings.—A district meeting of the North London, South London, and Stratford branches was held in Finsbury Town Hall, on Sunday, May 28th, 1905. The hall was well filled with Saints and friends, and a most enjoyable time was had. Elder Alvin F. Smith was chosen as president of the North London branch, with Brothers William G. Bruce and William Rook as counselors.

The Warwick branch of the Birmingham conference held a district meeting at Warwick, on May 28th, 1905. There was a good attendance of Saints and investigators, and the Spirit of the Lord was richly enjoyed.

Baptisms at Swindon.—Elder Charles Pocock writes from Swindon, Wilts, under date of May 30th:

"We take pleasure in reporting a baptismal service, held Monday evening, May 29, 1905, in the Swindon Baths, Swindon, of the Bristol conference. The first principles of the Gospel were briefly explained by Elder Charles Pocock. Four honest souls were then led down into the waters of baptism, Elder

Calvin G. Roberts officiating. One of the converts is a Jew by birth. Many Saints and friends witnessed the ceremony.

"We feel very much encouraged in our labors, and have succeeded in making many friends who have expressed a desire to be baptized in the near future. Much prejudice is being allayed, and we believe a great work is to be done here in Swindon."

Baptisms at Kilmarnock.—Elders William G. Ritchie and Stewart W. Eccles send the following from Kilmarnock, Scotland:

"Last evening (May 25) there were nine honest souls added to the fold of Christ in this city. The baptisms were performed in a river nearby, Elder William G. Ritchie officiating. President and Sister Eccles witnessed the ordinances performed. At a Priesthood meeting held here March 12th, 1905, President Eccles predicted that we would soon see the fruits of our labors, though prospects were not looking very bright at that time. The fulfillment of this prediction causes us to rejoice. At a meeting held at Brother William McKnight's those baptized were confirmed members of the Church. President Eccles gave some valuable instructions, and exhorted the Saints to live steadfast to the Gospel. Prospects here are very bright for the future."

The Work in the Netherlands.—From a report sent by President Jacob H. Trayner, the following items are taken regarding the progress of the Gospel in the Netherlands:

"The latter part of this month (May) two Elders were started to work in the city of Leyden, where an effort will be made to get a foothold. As far as I can learn the Elders have never worked in this city. It is one of the most ancient towns in Holland, and has at the present time a population of some fifty-five thousand five hundred inhabitants, one quarter of whom are Roman Catholic. In connection with American history, it will be remembered as the home of the Pilgrim Fathers for some eleven years, and the place where John Robinson lived, taught, and died.

"In Nymegen, another ancient and historic city, the work has been making some progress, but prejudice has hindered our getting a hall. However, prospects are now bright for success in this regard, and within the not distant future we hope to be able to report having secured a desirable location.

"Work was begun in Haarlem last year, but results did not justify keeping the Elders there during the winter; but we hope to begin work there again in the immediate future.

"We are very pleased with the quantity and quality of Elders being sent us, and can assure you that the prospects for the work in this land were never better. Fruits of our work in Belgium seem excellent, and as rapidly as we receive suitable Elders we will increase our working force in that district."

Missionaries Mobbed.—Elder F. J. Sorensen sends to the *Deseret News* the following account of missionary experiences in the State of Tennessee, U.S.A., dated May 5th, 1905:

"While holding a series of meetings near Whig, Greene Co., Tenn., my companion, Elder Olof Jensen and I met with some very ill treatment under the hands of some professed Christians. Having been denied the use of the church in the neighborhood, we procured a vacant store room, and had some successful meetings, which aroused the prejudice of those who thought they had us barred out by denying us their church house.

"On returning from our services Sunday evening we found a letter on the doorstep of Brother Filler's home where we were stopping addressed 'To the "Mormon"—' urging us to leave the neighborhood immediately—signed 'True followers of Christ.' As it is not the Elders' disposition to be bluffed out, we filled our appointment on May 1st, 1905. During this meeting, which was held at night, about a dozen shots were fired on the outside. Having closed the services as usual, we started in company with Brother Fillers and wife and his aged father, to his home about a half mile distant, and had not proceeded far down the road when we were accosted by several ruffians who demanded that we come with them, and they would 'take care of the deceivers.' We demanded the cause of this sudden outbreak, and being informed that it was our teachings, we agreed to prove every word we had uttered by the Scriptures, and also if we were guilty of any wrong that the laws of the land would handle us. They calmed down and would have let us depart in peace, but suddenly the real instigators of the riot, two female characters, posing as members of the union Sunday school workers, professing to teach and practise the doctrines taught by the lowly Nazarene, sprang from the thicket at the head of fifty men armed with rocks and guns. Angry beyond all reason, their eyes glared like beasts full of the spirit of the evil one. Having their hands full of rocks, they soon demolished the lamps we were carrying in our hands, and set their followers upon us. Giving my companion a throw, they started him running down the road while they pelted me with a shower of rocks, but I escaped into a nearby thicket of pines. Leaving me, they chased my companion for fully two miles, firing about two hundred shots. Whether they were all fired directly at him I cannot tell, but I have reasons to believe they were not.

"After the noise had abated, in connection with Brother Fillers I went in search of my companion whom I found about a mile down the road searching for us. It is needless to say the meeting was a happy one.

"The names of the women who led this mob are Amy A. Smith of Peoria, Union county, Ohio, a graduate of Oberlin college, Ohio, and Uphemia Davidson of Iowa, graduate of the Moody Institute of Chicago, Ill. Each is about thirty-five years of age.

"This is the same old pretended sanctimonious godliness that crucified the Savior and slew the prophets of old, also our modern Prophet Joseph Smith, and they do it all in the name of Christ."

THE IRISH CONFERENCE.

The semi-annual Irish conference was held in the Whitehall Buildings, Ann Street, Belfast, Sunday, May 21st, 1905, services commencing at 10 a.m. Among those present were President Abraham M. Hill of the Leeds con-

ference; President Edward M. Rowe, and thirteen Elders of the Irish conference. Owing to wrong information regarding the departure of trains, President Grant was unable to attend the first meetings of the conference.

After the opening exercises President Rowe extended greeting to Saints and friends. He presented the general and local authorities of the Church, who were unanimously sustained. The clerk read the statistical report for the five months ending April 30th.

Elders John S. Colbert, Robert H. Moyes, and Benjamin J. Wood, were the speakers at the morning meeting.

At the afternoon session Elders Myron E. Wade, Alex. Lindsay, William R. Scott, and Alonzo J. Marchant occupied the time in speaking on Gospel principles.

During the evening meeting President Hill spoke on Gospel truths, which he made clear with illustrations drawn from practical life. President Rowe occupied the remainder of the time in speaking on the restoration of the Gospel, and in testifying to the divinity of the Book of Mormon.

President Grant having arrived, the Saints re-assembled after the evening meeting and listened with interest to the words of truth which he so freely gave.

The attendance at the meetings was larger than at similar gatherings heretofore held in Belfast. Elder John S. Colbert conducted the singing.

A priesthood meeting was held Monday, May 22nd, 1905, and President Grant's instructions were much appreciated.

Monday evening a social was held in the Whitehall Buildings. All present assisted willingly in making the event a decided success.

BENJAMIN J. WOOD, Clerk of Conference.

AMONG THE "TERRIBLE MORMONS."

SECTARIAN PREACHERS CARRIED PISTOLS WHEN VISITING THE "MORMONS."

THE people of Utah, and some folks in the East, are acquainted with the romance fabricated by a Methodist preacher named Lyford, who for a short time officiated at Provo, Utah, (not in the insane asylum there, however, as might be supposed) about having to go into the pulpit with a bible in one hand, or pocket, and a revolver in the other, for fear of an attack by the "Mormons," thus conveying the idea that it was dangerous for a non-"Mormon" preacher to ply his trade in Utah. The story was so ridiculous that it was soon laughed out of circulation.

Then came Dr. D. J. McMillan, a Presbyterian, with a plagiarism of the terrible tale, placing the scene of the alleged exhibition of wonderful bravery in Sanpete county, where at one time he was located. Going to the Eastern States he repeated the stolen story, and his remarks being published, he was confronted with them by people in Sanpete. He tried to turn the matter off as a joke and promised to retract. He never performed his promise, but recapitulated the story, although affidavits were published from both "Mormon" and "Gentile" sources, proving his absolute falsehood, and branding him as

he deserved. He was even more contemptible than the Methodist whose story he stole, but he still occupies a pulpit and poses as a minister of Christ.

Influenced probably by the published tales of the two preachers named herein, it appears that another Methodist preacher and another Presbyterian pulpiteer thought they would arm themselves in similar fashion to that of their predecessors in Utah. That accounts for the following which appeared in the *Indianapolis News* of February 25. In this case the minister who relates his experience has the grace to confess that his fears, wrought up by what he had heard about the "Mormons," were groundless, and to express the shame he felt at resorting to means of defence, which were so totally unnecessary and so foreign to what might be expected of a Christian minister:

"It was at a Methodist ministers' meeting. The chairman had not yet rapped to order, and a little ordinary conversation was going on. Some one remarked upon the increasing frequency of murder, of murder made easy by the ubiquitous revolver, that 'guns' are so cheap that even the children in the kindergartens can save pennies enough to buy one.

"'I carried a revolver only once in my life,' said the Rev. Dr. M. B. Hyde, of the Flether Place church, who carefully abstained from the use of the slang word 'gun.' 'That was a good many years ago. I was then preaching in the town of Ogden, Utah, where Mormons yet abound. One day two men, Mormons, came to me from a place fifteen miles or so away, a Mormon settlement, and asked me if I would come out to that settlement and preach a funeral sermon. A Missourian who had come to that place from Missouri to visit a Mormon sister, had died, and as the visitor was a Methodist, she asked for a Methodist funeral, and had received a promise that her request would be granted.

"'I confess I didn't like the outlook. Methodist preachers did not stand in very good favor with the Mormons, and I did not know but this might be a scheme to get me into a place where I could safely be made away with. I hesitated and told them they might get a Presbyterian brother who was in Ogden; that perhaps he might do as well.

"'It was finally arranged that we were both to go; that I was to conduct the service and the Presbyterian was to assist me. When we got to the place where the funeral was to be held we found a great throng of people. Mormons had gathered from far and near to see and hear the Methodist and Presbyterian preachers from Ogden, for we were as great a novelty there as a Mormon preacher would be in a country community here. I flatter myself that I preached a pretty strong sermon. We were both treated with the greatest consideration and kindliness, and started home feeling on pretty good terms with ourselves. I was bothered about one thing, however, and reaching back to my hip pocket drew therefrom a revolver, and with humble hesitation, told my Presbyterian brother of the fears that had caused me to make this provision.

"'Then my Presbyterian brother, reaching back under his coat tails, also brought out a revolver and admitted that he had brought the weapon not knowing what might happen.

"'We were both ashamed. That was the first and only time in my life that I ever carried a revolver.'"

After reading the Methodist preacher's "confession," the thought suggests

itself that, if he was ashamed at his groundless fear of the terrible "Mormons," how much more should he have been ashamed at his effort to thrust his Presbyterian brother into the supposed danger that he dreaded for himself? Selah!—*Deseret News.*

CURRENT COMMENT.

"Other-worldliness."

Dr. John Watson, speaking at Bristol recently, is reported to have said that "Other-worldliness" may relieve the tedium of the present life. It is the unbroken and intolerable sameness of life that takes the heart out of many people, and causes them to give way to dissipation. "It is my impression," Dr. Watson said, "that this feeling is growing. All great nations press towards the sea. They desire access to the greater world in order that they may receive merchandise from other countries, and send their own productions to them. When a man realizes that he is a part of the great life of God, then that man gets his seaboard, and is content. All the best in him can go out, and all that is in God can come in. It does not then matter what is the routine duty, for his work becomes part of the work of Christ."

A Tax upon Bachelors.

President Benjamin Ide Wheeler, of California University, created some sensation in San Francisco on the evening of the 24th of February, in a discussion on the subject of marriage and divorce. His words given in a prominent daily paper read as follows:

"In the long run," he said, "what upholds the family will uphold the state. The state cannot exist without the home. If the home is left out, none of that necessary, solid moral fibre can exist. Good morals are nothing less than the regularities and ordinaries of social life. Between morals and religion there can be no dividing line. Good morals are a constituent part of life. Individualism is a danger to the state.

"Bachelors and clubmen are bandits, guerillas and outcasts. I would favor, if such a thing were legal, a special tax upon bachelors. They don't take part in the normal work of society. They are abnormalities, and abnormalities should pay taxes. Beware of the doctrines which base themselves upon false conceptions of individuals instead of a family, which is the only social unit."

Catholics Denounce Spiritualism.

At the annual conference of the Catholic Truth Society, held recently at Southport, the question of Spiritualism was discussed. One of the speakers quoted stories told of the spirits of celebrities. Lindley Murray, the grammarian, answered to the question, "Are you Lindley Murray?" in the words "I are." The spirit of Carlyle could not remember the most striking incidents in his past history; the spirit of Shakespeare could not spell; and the spirit of Bacon could not reason.

Another difficulty was the low moral character of the spirits, shown by deception and obscenity. Spiritualistic preachers had a bad effect upon both medium and investigator, but especially upon the medium. In addition to

shattered nerves and health, there was often a loss of all sense of moral obligation, culminating in a species of demoniacal possession.

Of late years the theory was gaining ground that many inmates of the asylums were nothing more nor less than cases of "possession," and Dr. Forbes Winslow in 1877 made out that in England alone at least ten thousand people were confined in lunatic asylums on account of having tampered with the preternatural.

The Comprehensibility of "Mormonism."

SURVEY "Mormonism" from both sides or from all sides, as the truth concerning it can be determined in no other way.

To the poet there is no poem so sublime as "Mormonism, the great tragic drama of the ages played upon the stage of human existence with mortal men and women as the actors, and Gods and angels as the spectators. The philosopher would find in "Mormonism" a fountain of philosophy, unfathomable and beyond the comprehension of finite man. To the philanthrophist it is a system of benevolence, succoring the needy and lifting the fallen. To the patriarch it is a grand patriarchal family, with God the universal Father at the head and the whole human race as His sons and daughters. But to men whose ideals go no higher than material things calculated in dollars and cents, whose only aim is to get and keep all they can, "Mormonism" is naught but a system of commercialism. Such a one cannot comprehend it. The licentious man sees in "Mormonism" a system of licentiousness. And thus it goes. It assumes a variety of phases, according to the spirit in which it is viewed. How needful then that we should investigate it by the Spirit of God, which alone can comprehend and interpret the things of God.—O. F. WHITNEY.

GOD'S SURPRISES.

"O little bulb, uncouth,
Ragged and rusty brown,
Have you some dew of youth?
Have you a crimson gown?"
"Plant me and see
What I shall be—
God's fine surprise
Before your eyes?

"A body wearing out,
A crumbling house of clay!
O agony of doubt
And darkness and dismay!
Trust God and see
What I shall be—
His best surprise
Before your eyes!"

SELECTED.

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